Savory (W.)

AN ALARM,

OR

THREE SERMONS

PREACHED

At the Meeting House of the People commonly called QUAKERS,

In HOUNSDITCH,

On TUESDAY Evening, JULY 19th, 1796.

THE TWO FIRST

BY MR. WILLIAM SAVORY,

AND THE LAST

BY MR. GEORGE DELVIN,

OF NORTH AMERICA.

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[*Enter'd at Stationers-Hall.*]

AN ALARM, &c.

"*I therefore, Priſoner of the Lord, beſeech you, that ye walk*
"*worthy of the vocation wherewith ye are called: With all*
"*lowlineſs and meekneſs, with long ſuffering, forbearing one*
"*another in love. Endeavouring to keep the unity of the ſpirit*
"*in the bond of peace. There is one body, and one ſpirit, even as*
"*ye are called in one hope of your calling; One Lord,*
"*one faith, one baptiſm: One God and Father of all: who is*
"*above all, and through all, and in you all* *."

THESE words, or nearly theſe, were the expreſſions of one of the Apoſtles, which have taken hold of my mind ſince I laſt ſat down, and they have brought with them the remembrance of the unwearied labours of the primitive believers for the preſervation of the unity of ſpirit in the bond of peace; that there might be no rents or ſchiſms found among us, and that being called with the ſame hope as they were called, we all might be found one in him in whom they have believed. And I believe, my friends, that it ought to be the concern of every Goſpel Miniſter this day. Indeed I can ſay when my mind is moſt encouraged with hopes; the moſt ardent deſire that I feel is, that notwithſtanding there have many diviſions taken place, yet the Lord may again ſo reveal himſelf to his profeſſing viſible Church, ſo as to bring us all back into Unity of Spirit in the bonds of unſpeakable peace. And I have no doubt at all in my mind, but that every jot and tittle of the prophetic declaration of the Lord's Sermon will in due time

* Epheſ. iv. 1—6.

be fulfilled. That the Church will at length be one, and her name one; they all will ſpeak the ſame language, and the watchmen will all ſee eye to eye.

And it may, my friends, be brought about by a variety of circumſtances, unfathomable to human wiſdom; for indeed all human wiſdom is confounded in ſearching the things of God. But the glorious diſpenſation wherein we live, whenever and wherever it is ſubmitted to, produces the ſame effect as it did in the beginning, it confounds the wiſdom of the wiſe; it brings to nought the underſtanding of the prudent; ſo that no fleſh ſhall glory in the Lord's preſence; that no man might ſay that others teach him; but that, by God's holy ſpirit he was enabled to ſearch the deep things of the myſtery of his glorious kingdom.

This is my faith; and it remains to be very evidently ſo. Human wiſdom is ſufficient in many reſpects for our accommodations through this temporary abode; it may keep us in ſome degree of rectitude; and amongſt men it may alſo conduce greatly to the happineſs of individuals; and if cloſely attended to, it may be of ſervice to nations and kingdoms. But when we ſpeak of it, as fathoming the everlaſting myſtery of God's kingdom, I believe we ſhall always be ſhort.

It is not, it cannot be, that through the fallen wiſdom of man; that they can take in the knowledge of things divine, and ſpiritual. It was not ſo in the primitive Church, that Paul was a great man, who was brought up at the feet of Gamaliel; and was ſkilful in all the learning of his times; it was not this learning that made him a miniſter of the Goſpel; for by this, and while he continued merely to, and under the dominion of this wiſdom, he was a perſecutor of thoſe that preached, and lived in the faith, as it is in Jeſus Chriſt? And what made him a miniſter then? Why; when it pleaſed God, ſaid he, in revealing his Son, Jeſus Chriſt; he was not diſobedient, he was not gainſaying to the will of God; but when he believed himſelf fallen in this manner he went forth, but not with the enticing words of man's wiſdom; but in the foolishneſs of the Croſs. For though he was a great and learned

man,

man, he was firſt, before he could be a great man in the promoting of the truth of the goſpel upon earth, he was firſt to be reduced, he was firſt alarmed; and the firſt leſſon which all ought to learn is, If any man will be wiſe, let him firſt become a fool. If any man believe, or ſay, that he knows any thing, he knows nothing; as he ought to do; for ſo ſays the Apoſtle.

Now, my friends, that may appear very extraordinary doctrine, at this time of day; but it was ſuch as the apoſtles preached, ſuch as they had proved, and by means of which they obtained the miniſtry of reconciliation; which they had received, and firſt were taught; that no man could know of the things that God had ſent, but by the ſpirit of God, who reveal'd it to them; this was the foundation of their learning in the School of Chriſt, and *other foundation can no man lay than that which has been already laid.* This I am perſuaded of in my own mind, that we muſt all, not only the miniſters, but all thoſe that would have a heart in Chriſt, that would indeed enjoy an inheritance with him —they muſt all be taught of him and learn of him; they muſt lean upon his arm, the glorious and bleſſed deliverer of his people; they muſt have their exalted imaginations caſt down; they muſt know and feel the power of his word, to bring them into humility, that they may be taught of him. And I believe there is an anſwer to the truth of this in many ſolid ſeeking minds that are now preſent. Though human learning and ſcience in itſelf, when properly applied for the purpoſes of which it is fitted and deſigned for, are by no means to be deſpiſed; Nay when thoſe who are qualified with what is called a liberal education, are by the influence of the ſpirit of Jeſus Chriſt, brought down into a true Chriſtian ſtate, they may be eminently qualified for the promoting of truth and righteouſneſs in their day. So that I would not have you miſtake. (We make a diſtinction it is true) but when the Lord unites them, when he lays his hand upon thoſe that have many advantages in the world, he may make them greater inſtruments in his hand. But I may alſo ſay, that ſome of the greateſt orders that ever I have known in the church of Chriſt, whom I believe were qualified for the preaching of the goſpel, in the demonſtration

monſtration of the ſpirit and of power have been even among thoſe that have had little advantages of this kind. As it was in the beginning, the ſame eternal power reigns, the God that commanded light to ſhine out of darkneſs having ſhone in their hearts, and they dwelled and abode in thoſe vocations wherewith they were called, and they have become ornaments in the church, and dignified miniſters of Chriſt. But, my friends, what I moſt want is, to ſee the people brought back again in univerſal matters; (I believe that many of all denominations believe in the revelation of the ſpirit of God of peace) and to inſtruct them in the way to everlaſting peace, and to wait for it, and to receve it. There are many ſheep, as Chriſt ſaid who hear my voice, and I know them, and they follow me, though they may be little known of the world. "My ſheep they hear my voice, and I know them, and they follow me; and I will give them eternal life, and none ſhall be able to pluck them out of my hands. My father who gave them to me, is greater than all, and none ſhall be able to pluck them out of my heavenly father's hands. O! that you my dear fellow pilgrims and chriſtians of every rank, and of every name, may experimentally know that you have need of Chriſt, then though you may be hidden from the world, yet the Lord knoweth, the Lord heareth your prayers, the Lord will magnify his power for your redemption and deliverance; and no other arm can deliver you from the power of death and hell. This I believe: and let us, my friends, be laying aſide all controverſies about thoſe things, which have ſo long held to oppreſs Chriſtianity in contention, needleſs and unprofitable contention. I think you will unite with me in ſaying this has been the caſe. O! how much needleſs and unprofitable contention there has been in the church of Chriſt, in the profeſſing church of Chriſt. For if it had been true and ſolid, the foundation in Chriſt, there would have been no ſuch contention; this is my faith; they would have been united in the bonds of peace and union for ever; they would have harmonized; the ſame divine ſpirit would have ſpoke nearly the ſame language in all; there would have been no room for contention. Then there would have been no neceſſity for contention, if the Church of Chriſt had kept hold of the foundation which God laid in Sion;

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and if they had remembered the rock upon which he declared he would build his Church, there would have been a different appearance. Now I believe the ſame divine Lord is offering in everlaſting mercy to all men, to bring them back again into this will of fellowſhip, to put an end to all rents and diviſions, to all contradictions, and perſecutions to the end of the world. And what I deſire very much, is, that all people may have faith in God, and in the revelation of his ſpirit, ſo as not to let us depart from the ancient doctrine. It is here the Church of Chriſt has been erring; by departing from this ancient doctrine which never was, by all that we can find in the whole New Teſtament, deſigned to be changed. There never was to be another way, nor another diſpenſation to after ages, than was granted and given to the primitive believers. This I am bold to declare.

There was to be no way into the ſheep-fold but that way Chriſt himſelf declared. "I am the door into the ſheep-fold. By me if any man enter, he ſhall go in and out and find paſture." Well then, it is for this we ſit down and wait in Sion, that we may know the promiſes which are yea and amen for ever; that we may know the fulfilling of that which Chriſt has promiſed; to be with his church to the end of the world. "Lo I am with you alway—to the end of the world." And for the fulfilment of this promiſe there are many, I am perſuaded that not only walk ſerious in Sion, but are waiting and meditating upon God, and that be of the ſame opinion that I am. And as it is the way, the moſt effectual way, to be taught of this glorious myſtery, which God in the riches of his mercy teaches to all thoſe that love him. But men are carried away too much with practices they have been too long accuſtomed to; we are more filled with prejudices; and we have a great deal leſs charity about us than ſome would ſuppoſe themſelves to have. We do not judge with that candour and impartiality we ought; nor think of things even of the higheſt importance as we ought to do; as wiſe men and wiſe women, as heirs of immortality and eternal life. Now I believe here is a large number preſent, who really are enquiring after the truth, and who are ſolicitous that they may know the truth and be eſtabliſhed in it, more than they are to be of any names or forms.

Well

Well I believe there are thoſe who are God's favourite children, under a variety of forms and obſervations; that I for my own part feel by no means to be eſſentially neceſſary to believe of any importance, nor poſitively commanded to be continued. For when the ſoul is in love with God, has found the living and eternal ſubſtance of all the ſhadows, and all the figures that ever where in the world, he has no need of elementary things; why then my friends there were many types and figures in former diſpenſations that were commanded for a time, and they are ſaid to be a ſchoolmaſter to bring to Chriſt, who nailed the hand-writing of ordinances to the Croſs.

But let every man be perſuaded in his own mind; let every man attend to the light of Chriſt in his conſcience; and follow the dictates of it fully and faithfully. If thou believeth with all thine heart that it is thy duty in the ſight of GOD to be plunged in water in the name of the Father, Son and holy Ghoſt, according to thy faith ſo be it to thee, let no man condemn thee. Nevertheleſs, I believe that when the ſubſtance of all types is fully found and felt, when he reigns in his kingdom of the heart, when he ſeats himſelf there, and when we have to partake of that bread which came down from heaven, we have no need of elementary things; for it is ſufficient for the ſoul to nouriſh it to eternal life.

There were in the beginning many of the primitive believers who continued for a ſeaſon in abundance of obſervations, they were even loth to renounce the diſpenſations that were paſſed away by the coming of Chriſt, and even when Chriſt's Kingdom was come into the hearts of them that received it, and when he had finiſhed his work, his Father had given him to do, and brought in the glorious diſpenſation, by which men might draw nigh to God; even then, there were ſome of the Apoſtles that thought it was neceſſary to uſe circumciſion; they could not leave off education, they could not leave all at once of thoſe forms they had been accuſtomed to. Not ſo when it was brought to the Council at Jeruſalem; they according as they felt and underſtood matters, reaſoned concerning thereof; they heard one another in the great council of Jeruſalem. But what was the reſult of this council? why it clearly came to almoſt an end of all theſe things; and the day of Chriſt,

it appeared was advanced, they did not think these things necessary. They said it seemed good to lay upon you no greater burden than that ye abstain from fornication, from things offered to idols, from things strangled, and from blood; these were all the council at Jerusalem laid upon believers; to observe no greater burden; and which at this day are not accounted to be any more necessary than the washing of one another's feet were; though our Saviour did do this to manifest though he was Lord of all, he was even in the form of a Servant of all, and condescended in the depth of humility to wash his disciples feet. Here was a great example and pattern. "And he commanded them strictly, (if we literally take the expressions of Scripture,) as I your Lord and Master have washed your feet, so wash ye one another's feet."

Nevertheless, I believe these were outward signs, and manifested Christ's humility, which he wished them to pattern after in the whole of their conduct, and tenor of their lives; not confined to washing of feet only, but that they might be servants one to another. "Let him that will be great amongst you be the servant of all." O that ye, my friends, setting aside all the contentions concerning these things, let every man be persuaded in his own mind. But let us come to essential things, those things without which no man can be saved; let us search more after things that are certain, great, and fundamental points of doctrine, which I believe not only those that profess a faith in Christ, but that of all men, of all nations, of every kingdom, tongue, and people; people, those that have the fewest advantages amongst the race of mankind, yet they have had this one advantage. The Lord has written his Law in their hearts, he has fulfilled his promise that he declared to his prophet, "I will write my law in their hearts, I will place it in their inward parts;" so that when we talk of men as of different nations, we shall find that they all agree, if they are really men seeking after the truth, and after that foundation which will bear them out when they come to put off mortality.

All men will acknowledge that the work of righteousness is peace, and the effect of righteousness, is quietness to the soul, and assurance for ever. *All men acknowledge this.* I have been amongst some men that have been called the

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moſt barbarous names, as ſavages. I have ſpent a great deal of time with them; aye, *ſome months*, and I found they have not been inſtructed, they have not had the great advantage that we have. The preaching of the Goſpel was little known amongſt them; yet clear outlines of what the Goſpel of Jeſus Chriſt requires, was written upon their hearts; they could ſay in terms of equal importance, verily there is a reward to the righteous, verily there is a God that judgeth in the earth, verily we are accountable beings; verily there is a ſtate of immortality; there is a bleſſed and happy one for thoſe that according to the beſt of their knowledge ſerve the great Spirit in this world; who do no wrong to their neighbour, who live in God's fear, who lift up their hearts to him and implore his aſſiſtance. Theſe are the ſentiments the wild inhabitants of America are taught, what we are pleaſed to call barbarians: ſo that (I believe) if men would keep to the foundation, if they would not ſcatter hither and thither after a variety of non-eſſential things, we ſhould ſooner be brought into greater harmony of Union. For there is but one GOD over all, who is above all, and through all, and in you all? Aye, may ſome ſay, is he in us all? Why there is nothing more continually enforced upon us, in all the Doctrine of the New Teſtament, than God and Chriſt in us the hope of Glory: and I believe this is not a time for thoſe who have the benefit of reading the Scriptures to deny this; it is a great benefit, a peculiar advantage which God has favored us with, who profeſs the name of Chriſt; a great advantage which if any of you, my young friends, were more acquainted therewith, if there were more delight in reading than there is in the preſent generation, and leſs delight in reading thoſe things that make a jeſt of heaven and hell, of GOD, and all things ſerious, I believe it would be a great advantage to many of the riſing youths.

I know that I for many years ſo abuſed my time in reading novels, romances, plays, and a variety of trumpery of this kind, that I had no reliſh for the Scriptures; and when I was brought to read the word, they were a ſealed book to me; I ſaw nothing in them, I had no delight in them; I would take them up and lay them down, and knew none of their value.—So it is with many; in this caſe there is an abundance ſo, both in Europe and America; much

time

time is ſpent upon trifles; upon thoſe things that inſtead of giving any real ſolid enjoyment, only tend to baniſh all thoſe rational and well-founded pleaſures and enjoyments which the Chriſtian experiences.

This is my teſtimony, becauſe I *know* what I *ſay*. I have been for a number of years a ſlave: I know where they led me *to*, and I know where they led me *from*. But thanks be to God, there is ſomething which all men may experience, that will ſet their ſouls at reſt; that will relieve them from an anxiety after every burthen of the paſſing hour.

A man that loves to contemplate, (and it is truly conſiſtent with the dignity of a rational being, that is here for a few years, and preſently makes his exit and is ſeen no more.) A man that can devote his leiſure hours, to contemplate the nobility of his rank in creation, the majeſty and greatneſs of that adorable Being who created all things by the word of his power, and who can contemplate that glorious ſcene that awaits the righteous, has more real enjoyment, than all the pleaſures uſhered into the world. And this I am perſuaded of, that a private ſober meditation, and an evening's walk of a wiſe man, thus informed, is indeed the higheſt gratification that noble and rational beings, as we are, can enjoy. And that is wherein I want you, my young friends, to ſet out right In the early part of your youth, Search the Scriptures; they are books of ineſtimable value. One of the great men of this nation, who ſome ages ago was preparing to die, when he came to lay down his head upon his bed of ſickneſs, and ſaw the awful hour of death come—What was moſt his lamentations and expreſſions? Why he ſaid, O! that I had ſerved my GOD as faithful as I have ſerved my king; then it would have been better for me now! He had been a great and famous ſtateſman. Now my friends this was his experience, and it may not be incompatible with the Chriſtian. Another of the ſame kind whom I do not now recollect; but another man of eminence it was, that ſaid, if he had his time to go over again in this world, he would ſpend much of it, in reading David's Pſalms and Paul's Epiſtles. And I wiſh you, my young friends, in this employ; Then you would find for yourſelves that the doctrine therein contained would lead you to God's kingdom. You would

find indeed that God was *nigh* unto you. He is not, " ſays Paul, afar off any one of you, for in him ye move and have your being" This was their conſtant teſtimony. Nay the very weak before the coming of Jeſus Chriſt, they acknowledged the divinity. And ſhall we go back and ſay it is no ſuch thing ?—Did not Socrates and Seneca, and many others, acknowledge the divinity was him that led them, that ſhewed them that they were immortal, and cauſed them to aſpire after thoſe things that would recommend them to the notice of the great and everlaſting peace ? O ! my friends there are a cloud of witneſſes from generation to generation that the Lord has raiſed up in this manner to declare to the people, that He it was, and He it is, who is the true teacher of all wiſdom, of all that wiſdom which cometh down from him, which is pure, peaceable, gentle, and eaſy to be entreated, full of mercy, full of good fruit ; and it is by this wiſdom that we ſhould be brought into the harmony that I have been ſpeaking of. O ! that men would wait for it, that they would aſk for it, and that there were more retirement practiſed in the world, and more ſincerity of heart even in our prayers ! for what is it to be ſaying, " Lord, Lord ?" to cry a deal, to grieve ? If we are not deſirous to be taught of him, and to do his will, what will it ſignify ? Many in the hurry of life do not conſider him ſufficiently, but when they are brought to lay down upon a ſick bed ; O ! how changed do things appear, in how different a point of view. I have been before many at death ; I have viſited the chambers of thoſe that have been penitent ; I have heard their expreſſions ; many a time I have ſeen the work of the Lord upon them : How it hath changed them ! One of the brighteſt young men that ever I knew, I may ſay, the delight of his acquaintance ; yea the pride of all gay company, who was the life, or as I may ſay, the ſoul of every place he viſited ; for his gaiety, humour, and wit. O ! the Lord in his wiſdom did not ſuffer to ſee him in this way, but laid his hand upon him ; and laid him upon a ſick bed, and when he was there, ſuch was the ſtate of this bright young man, that when he was brought to ſee that he had not many days to continue in this ſtage ; he required to ſee ſome whom he thought were living of his companions, and when

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he saw them, O! how his heart was tortured! and what where his expressions? why upon this wise, "I, (says he) have seen abundance; I know men and things, I have tasted a great deal of what the world call enjoyments in this earth; I have been educated in some religious principles; but I saw that they were too narrow for me, they confined me too much, there was not room and liberty enough for me; and I read BOLINGBROKE, HUME, and PAINE; and I had almost encouraged myself therein. But now it has pleased the Lord to bring me upon this bed of sickness, I know I have a Physician; but no medical aid can help me. I went to him, I found him wet with tears, he told me his former companions neglected him; and he said, if they had not neglected me, they would have yielded me no comfort; they would have been stings to my conscience, and as daggers to my heart, because I have been in this state, Now, said he, what would you have me do in this situation? O, said he, I want to believe, but I have been so dark, and encouraged these principles so long, that I cannot believe as I ought to do. Well this was truly a sorrowful and affecting scene to me, and so it would have been to many if they had been present. The Lord, no doubt, is rich in mercy, and I trust he visited his soul, even the last few days of his life; and to him I commit it. I cannot say that infinite Love did not even at that late hour accept him. But O! my friends, let us while we have strength and liberty, let us with all our hearts apply them to those things which will be something to lean upon in such an hour! For this indeed is the end of all Religion, Talk of it as long as we may. O! to live as not to be afraid to die! that we may so die when it shall please the Lord to separate us from this body that we may live before him for ever!

The second Discourse of Mr. Savory.

There are certain obligations that are the same in all Nations and Countries, and I would not have you believe, my friends, that when I spoke of the outward and typical things, such as washing, such as abstaining from blood and things strangled, which is not observed in the present day by a large number of Christians, that I meant to censure

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any part of the moral Law. No: I believe it never can be diſpenſed with; but the whole of thoſe things that the councils of Jeruſalem forbad, is forbid in all Nations as by an eternal decree. I thought I might ſo far explain upon this head, as do I not know, my dear friends, when it may pleaſe the Lord to bring me with you again. I feel my heart bound in affection to many of the Citizens of London, I wiſh their everlaſting welfare; I ſeek not you, nor any thing that is yours to myſelf; but all men and my own ſoul alſo, to God; that we may with reverence of ſoul ſeek him if happily we may find; that thoſe that are convinced by the light of Chriſt in their conſciences of what their duty is to God, that they with child-like ſubmiſſion and obedience of his holy will conform to it in all things; for if it has pleaſed God to enlighten thee in any matter or thing, as ſoon as he is pleaſed to ſhew thee what thou oughteſt to do and thou neglecteth thy duty therein; then thou becometh condemnable before him; no man will be condemned for that which God hath not ſhewn him; but I believe it is poſſible for men to neglect the means of obtaining the knowledge of the will of God. Not to be ſerious enough, not to ſeek it in the way it is to be found. Not to aſk wiſdom of him who gives liberally to all men and upbraideth none. Our all is at ſtake. If I am an enthuſiaſt in theſe things, the Lord preſerve me an enthuſiaſt to the end of my days. I believe that the whole world and all the advantages that any can obtain will be indeed as the ſmalleſt duſt in the balance againſt the ſalvation of the immortal ſoul: therefore it is that I am ſerious, I am concerned for my own ſoul and for thoſe of others. And I believe that if thoſe who are convinced of the ways of Truth and Righteouſneſs, if they with ſimplicity of ſoul acknowledge the truth, and live in the truth of the divine law, they will not only have a gladdening hope of a glorious immortality in the world to come; but they will alſo be favoured with an hundred fold of peace and joy in this life. I think I know it from ſome degree of experience, I never knew what true and real enjoyment was in the Lord's temporal bleſſing way, till it pleaſed him to touch my heart and bring me to a ſenſe of my ſtate, and obedience to him. I am firmly perſuaded that the way the Lord Jeſus Chriſt has caſt out, for thoſe that will finally be heirs of his kingdom,

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is neither gloomy, nor improper for a reaſonable ſenſible, dignify'd mind to walk in; there is liberty enough, there is room enough; we do not rob you of any thing; neither did your Redeemer and Saviour, that was truly valuable even in the enjoyment of the preſent world. O! the glorious liberty there is in the truth as it is in *Jeſus!* What are all the opinions of men in compariſon to it? how trifling, how light, their ſenſeleſs contradictions; they are ever changing. There is, my friends, a glorious and bleſſed liberty in the truth as it is in Jeſus; that I would to God that all men might enjoy; that ſo his Church might once more put on her beautiful garment: that all thoſe uncharitable diſpoſitions which are harboured by ſome, though I hope in this enlightened day, not by a great many; for the Lord is doing away, ſeeking thus his own work; he is aboliſhing thoſe things which kept us ſo long at a diſtance ſecretly, and will bring them to nought, (this is my opinion,) and more and more charity will prevail: let us cheriſh, let us with one accord be willing to live in it, and to die in it; then indeed ſhall we embrace one another as brethren. There will be no ſuch thing as hurting, or doing one another an injury: the peaceable kingdom of Jeſus Chriſt our Saviour, being eſtabliſhed and ſet up in the heart of men, it would put an end to WAR, and all the horrors appending to it in the world. O! that men might once more embrace one another as brethren, and enjoy the glorious liberty of children of one common family.

Mr. GEORGE DELVIN.

I hope it will not leſſen the Solemnity, which is manifeſted in this meeting, by the expreſſing or by the deſires which attend my mind upon the behalf of viſited minds that are preſent; which is, that they may bear in remembrance the declaration of an experienced ſervant of Chriſt; that, that which is to be known if God, is manifeſted in man; for they ſaid, God, will reveal it to us. Now this, according to my apprehenſion, points to the neceſſity of withdrawing our dependance from all inferiour objects, and waiting upon God, that we alſo may attain to the experience of being inſtructed by him. And the more we become convicted of him; the more we ſhall be guarded againſt thoſe, and looking after thoſe, whom our bleſſed

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Lord's counſel formerly was written to his viſited followers, when he declares that many would come in his name, calling their attention outward; "lo, (ſays he) I have told you before, many ſhould come in my name, and ſay, lo here is *Chriſt*: and others, lo there is Chriſt: but I ſay unto you go not thou to meet them." Here is doctrine, my friends, do not look *out* for that which is to be known *within*. "Go not thou to meet them;" for, (ſays he) "the kingdom of God is within you." Now here is a number preſent, I have no doubt, who are often addreſſing him in words, and repeating over and over again, "Thy kingdom come:"—But where are we, my dear friends, looking for his kingdom? Cannot you believe him who has thus declared, "The Kingdom of God is within you?" It conſiſts in the government of his Spirit. And therefore when we ſay, "Thy kingdom come, Thy will be done upon earth, as it is in heaven," are ye ſincerely deſirous of having your minds and affections brought under the government of his holy Spirit? Do not you remember that when he was about to be taken away from his diſciples and followers, in the time of his outward appearance, where he ſays, "If I go not away the comforter will not come; but if I go away, I pray unto the Father, and he ſhall ſend another comforter, even the ſpirit of Truth. And when that ſpirit ſhall come, he ſhall reprove the world of ſin, and of righteouſneſs and of judgment." Now this is what we wait for in our times of retirement, "When he the ſpirit of truth ſhall come, he ſhall bring all things that I have told you to your remembrance; and will lead you and guide you into all truth." Now my dear friends, look at theſe things, and bear them in remembrance in your hours of retirement, when ſeperated one from another. Do not look outward: remember that which is to be known of God is manifeſted in man: for there God will reveal it to you in his own way, and in his own time. And let your obedience keep pace with your knowledge; for the Kingdom of God ſtands not in meats and drinks, and in outward ordinances, but in righteouſneſs, and peace, and joy in the Holy Ghoſt; for the work of righteouſneſs is peace, and the effect of it will be at laſt quietneſs and aſſurance with God for ever.

THE END.